/164 cont./

622 43 48 566 46 Nevertheless, there is no doubt that the cacique of a large number of Indians, like Taruire, derives great benefits from his office. While the annoyances are continuous, the income is regular, because generally the caray who makes a request for peons always gives their daily pay to the cacique and alcaldes, and if the former visits them in their houses, they save certain considerations for him in the interest of obtaining peons in the future; interest can do much (2).

2. They keep everything they receive from the whites to buy liquor and little for their clothing.

62 595 It would be a very rare case if a Chiriguano cacique did not have issue, it being known that each one lives with several women, privately and publicly, in his own and other tribes, and this is not only the privilege of the caciques; even the subalterns are polygamous. They often marry a widow in order later also to be with the stepdaughter with the knowledge of her mother, who consents to it through fear, out of concern for food, or for a miserable garment (3).

[797] 3. The vice of polygamy is being pursued in the missions, not only among the Indians but even among the caciques; some admonition should come first, however, to convince them and make them understand the ugliness of the vice.

622 [555] [556] /165/ Upon the death of the cacique of a tribe, the oldest son then succeeds, but, if in fact he dies without issue, the closest relative takes command, or, lacking one of these, some prestigious brother-in-law, if he is liked by the tribe; otherwise someone in the town who combines the best qualities in his person is chosen, and if an Indian enjoys some good fortune in cattle, sheep, horses, etc., he is the chosen one, who is respected and obeyed because of the goods that he has at his disposal for guests and even for treating his subalterns (1).

[661] 1. When a cacique is completely poor, he

6: Nordenskiöld--80 E-5 (1908-1909) 1912 SF10 Chiriguano SF10
Chané SF8

/227 cont./

The Indians regard the natural aspect of sexual life very differently from the way we view it as a rule. We do not find among these people all the corruption which is in civilized society, but various things are to be found here already. As far as homosexuality in particular is concerned, conditions among primitive peoples, as is known, show that the cause of the evil lies much deeper than in our hypercivilization.

/228/

Chapter Fourteen

On the Life of the Chané and Chiriguano Indians (Continuation)

Chiefs and Laws

The chiefs have an entirely different position among the Chané and Chiriguano than among the Ashluslay and Choroti. They have considerable power. Among the chiefs there are the great chiefs, who rule over several villages, and the village chiefs, who have command over only one village or a part of one. Among the great chiefs whom I met, the noteworthy ones are the old woman Vuãyruyi, the chief over the Chané villages on the Rio Itiyuro, Taruiri, who rules over most of the Caipipendi valley, Mandepora (Fig. 111), who in former times had considerable power in and around Machareti, and Maringay in the Iguembe valley.

Nowadays the chiefs have no symbol of their office other than silver-mounted sticks. According to Corrado, they formerly wore a large tuft of hair on the head, "yattira," as well as green stones which hung at their ears. At the festivals and dances they had the right to use the "yandugua," a rod decorated with a bunch of ostrich feathers, and "iguirape," a staff carved with peculiar figures. Of these I was able to acquire only a yandugua. I did not even see the rest.

The office of chief seems to be hereditary as a rule. Capability and the art of using words well are required, however.